



ТЕХНОЛОГИИ ПЕРЕВОДА И СРАВНИТЕЛЬНОЕ ЛИТЕРАТУРОВЕДЕНИЕ В ЗЕРКАЛЕ НАУЧНОГО НАСЛЕДИЯ АХМЕТА БАЙТУРСЫНОВА

Сборник материалов международной
научно-практической конференции

**Технологии перевода и сравнительное
литературоведение в зеркале
научного наследия Ахмета Байтурсынова**

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В сборнике представлены тексты докладов участников одноименной международной научно-практической конференции, проведенной кафедрой иностранной филологии ЕНУ им. Гумилева и посвященной 150-летию Ахмета Байтурсынова. Разносторонность научного наследия великого казахского ученого обусловила представленную тематику включенных в сборник текстов на казахском, русском и английском языках.

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LITERARY CREATIVITY OF THE KAZAKH INTELLIGENTSIA IN THE FIELD OF TRANSLATION, EDITING AND INSTRUCTION AT THE DAWN OF THE OCTOBER REVOLUTION

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Астана

Аңдатпа: Абай мен Шәкәрімнен кейінгі жасырлар тоғысында пайда болған ұлттық бағыттағы қазақ жазушыларының толқыны әдеби қызметтегі жаңа кезеңді көрсетті. Ресей империясын отқа оранған революциялық қозғалыстың қолына алған қазақтың саяси қайраткерлеріне аз ғана уақыт өткен бұл жазушылар қазақ ағартушылығы деп аталатын қозғалыстың бір бөлігіне айналды.

Түйін сөздер: Алаш-Орда, петиция, қазақ зиялылары және Баяншы әліпбиі.

Аннотация: Волна национально ориентированных казахских писателей, возникшая на рубеже веков после Абая и Шакарима, ознаменовала новый период в литературной деятельности. Эти писатели являются частью так называемого казахского просветительского движения, вскоре после казахских политических деятелей, захвативших Российскую империю в руки революционного движения.

Ключевые слова: Алаш-Орда, петиция, казахская интеллигенция и алфавит Баяншы.

Abstract: The wave of nationally oriented Kazakh writers, which arose at the turn of the century after Abai and Shakarim, represented a new stage in literary activity. These writers, who briefly become Kazakh political leaders, picked up by the revolutionary movement that set fire to the Russian Empire, are part of an already mentioned movement called the Kazakh Enlightenment.

Keywords: Alash-Orda, petition, Kazakh intelligentsia and Bayanshi alphabet.

Kazakh intelligentsia's works call on people to awaken self-awareness and the formation of a national character. In the 1920s, Myrzhakhyp Dulatov left an undisputed legacy in the field of Kazakhstan media, including journalism. Yussippek Aimautov, at the beginning of the same year, the head of the research department of Semey (East of Kazakhstan) was transferred in 1921 to the Committee of Instructions of the Kyrgyz Autonomous Soviet Socialist Republic (the name is given to the current Republic of Kazakhstan). during this period), where he devoted himself to literary, journalistic and translation activities. At the same time, Alikhan Bukeikhanov, who lives in Moscow, worked on translating Russian and foreign works into Kazakh, which he distributed to Kazakhs of remote villages. The multiplicity of literary systems and their wide distribution provided by local journalistic reports are also evidenced by later writers such as Anuar Alimzhanov, Ilyas Esenberlin and the poet Olzhas Suleimenov, who became famous in 1975 for his book "Az and I." taken from the old Russian work "The Word about the Regiment in the Igorev Space," but rewritten from a completely opposite point of view: from a Turkish point of view.

The Kazakh intelligentsia of that time worked in the field of publishing and education. In 1921, due to lack of finances and trained personnel, only 8 textbooks in the Kazakh language were published against 20 deposited. These are: "Kyrgyz Alphabet" and "Kyrgyz Grammar, in 2 parts" and "Methodological Writing in the Native Language" by Akhmet Baitursynov, "Kyrgyz Textbook" by Myrzhakhyp Dulatov and his "Textbook on Arithmetic," written together with S. Khojanov, "Zoology" and "Human Anatomy" by Khalel Doshmukhamedov.

All these elites, often from great clans, in particular the Genghis Khanids, benefited from the educational structures recently established by the Russian Empire, and many took over their leadership. They are interested in the economic and social problems that unfold before their eyes. Moreover, they themselves are at the center of social and political changes and contradictions of this time and are

sensitive to the topics of raising people, and girls in particular. Many follow the events of the first revolution of 1905 and join the petition sent to the tsar from all territories of the empire, including Kazakhstan.

Divided between reforms and the expansion of political territories, some representatives of the intelligentsia educated at Russian universities joined political life (Alikhan Bukeikhanov, Akhmet Baitursynov, Myrzhakhyp Dulatov, B. Karataev). From 1911 to 1915, the Icap magazine devoted most of its products to culture and ethnography. In 1913-1918, the Kazakh newspaper was led by Akhmet Baytursynov, Myrzhakhyp Dulatov and Alikhan Bukeikhanov.

Akhmet Baytursynov (1872-1938) Kazakh intellectual, historian, politician, translator, poet, publicist, Turkish linguist, was born into a wealthy family in the Turgai region (northwest, north of the Aral Sea). In 1882 he studied in a nomadic aul from 1886 to 1891, then studied at the Turgai College. From 1891 to 1895 he attended a teacher's school in Orenburg and became a primary school teacher. He married in 1901 and began to translate the fables of Ivan Krylov. In 1905, he joined the Karkaraly petition, signed by 14,500 people, addressed to the tsar, with a request to stop the colonization of the steppes, return the land to the Kazakhs, stop sending Kazakhs to prison by the governor of steppe arbitrariness and censorship of newspapers, schools and publishing houses, permission to elect Kazakhs as deputies to the Duma, as well as other nationalities: 21 place was given to Kazakhstan and Central Asia. In 1908, he taught at a Kazakh-Russian school in Troitsk and became its principal, but in the same year he was imprisoned in that city for publishing his 40 fables. In 1909, he was sent to the Semipalatinsk prison, and then in 1910 to Orenburg. In 1911 he published his "Mosquito Poems" and reprinted his 40 fables. In 1912-13 he wrote the Kazakh alphabet and distributed it; it publishes tutorials (1st and 2nd). In 1913, together with M. Dulatov and A. Bukeikhanov, he published a Kazakh weekly newspaper. In 1917, after the 2 nd Congress of Orenburg Kazakhs, he formed the Alash-Orda government with them. He is also a translator, publicist, professor at the Academic Center he created, where the first textbooks of Kazakh grammar appeared. He is engaged in linguistic research, writes the basics of Kazakh philology and within the framework of this Center systematically teaches the Kazakh language and its phonetics to students. A. Baytursynov managed to temporarily preserve the Arabic language and its alphabet, arguing that the value of the secular heritage collected by the Turkic world and on it would be destroyed if it was decided to suppress the Arabic alphabet. He began his struggle against the royal colonial policy very early on. After 1909 he was exiled to Orenburg (in Russia, in the Urals), he became the editor of the Kazakh Journal and an active member of the Alash party, which advocated the revival of Kazakh grammar. After the October Revolution of 1917, little time remained in the ranks of this party. His group, which received a temporary amnesty, joined the ranks of a vast group of Russian intelligentsia along with the Soviet authorities in 1919. He was accepted by Lenin and elected a member of the Kazakh Land Revolutionary Committee. In the same year, he successfully opposed the decision to join the Kostanay region to the Chelyabinsk region of Russia. In 1920-21, he became part of the established government of the Kazakh Autonomous Soviet Socialist Republic and was elected commissar of public education. From 1922 to 1925, he became chairman of the Literary and Scientific Commission and a representative of the same commission on the research of Kazakhstan and a member of the editorial board of the Turkestan Party of the Akzhol newspaper. In 1926-28 he taught Kazakh language and literature in Tashkent. In 1928, the rector of the pedagogical institute of this city invited him as a teacher. In 1929, persecution of the Kazakh intelligentsia began. Baytursynov, together with 30 private figures and cultural figures In 1929 - 1931, he was supposed to be shot, but imprisoned for 10 years, then transferred to Arkhangelsk (in the north). In 1933, he spent a year in the Russian region and received his release. In 1934, with the intervention of his wife, he began to write textbooks on the history, grammar of the Kazakh language, and holds the position of Adviser. In 1935, he wrote a review of the painting by N.G. Khludov about Kazakh life. But he was offended and shot again in 1937. Posthumously, his name was restored in 1988 by a Soviet court.

His works are: «Collection of 40 fables»: Macha, Er Sain, literary collection, textbooks of the Kazakh language for schools, the new Bayanshi alphabet. Through fables, he expresses new ideas concerning modern life. Fable "Tit and Dove" edited by Krylov, but 32 by Baitursynov. Frog and bull, wolf and stork, etc. On traditional canvas, he creates new works enriched with images and ideas of local context. Komarov, 1911, causes personal suffering of the author, reflection on the fate of the people. His poetic collection reflects the tragic events of context: "My heart is struck like a bullet, this wound still

bleeds when I forget myself, lies penetrate into me, and my food seems to me like poison..." "Your spine is twisted and soon broken, we are robbing your cattle, your soul is buried. Open your eyes and wake up. " He challenges the action directly. Calls alternate with sad reflections, hard-to-describe sentences. He talks about the rich, thirsty for wealth and power educated from things and much less about the needs of the people, the struggle and concern for the future and the creation of the Kazakh state.

"If you and I do not agree to this, who will devote himself to serving the people, as you can only think about being and saving from hunger when you know all this. His poems resemble those of the poet Nazim Hikmet: "If you are not passionate about moving things forward, nothing will advance... prison does not scare me, neither the gallows, nor the bullets, which is even more terrible when dogs in your native aul bark and bite you "" I do not think about today, I am not sad, people do not understand, but my days are ahead. "

He continues Abai's ideas in his written prose, giving him a whole new intonation. With his poetic creation, he spoke in the media on various topics described above: 1913, an open letter to the Kazakhs, 1916: the work of a publicist, where he put his talent as a journalist in the service of his historical credo about the evolution and spiritual development of the people. Most of his articles before 1917 set out their democratic ideas for the civil and spiritual development of society. His literary and scientific works are grouped into seven Soviet volumes, newspapers and publications: instructions, textbooks, reforms of grammar, politics, agriculture, crafts.

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